

Sag All All Sag

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Monatlich abgeschlossene Hefte über Sinndeute der Edda
als Mythos und Bericht, Runen als Sprache, Zahl, Symbol,
Wappen, Ortsname, Bauwerk als „redende Zeichen“ von

Ur-Sprache, Ur-Schrift, Ur-Sinn

Herkunft des Brauchtums in Volkstum und Handwerk.
Urische Ueberlieferung.



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Triu-Ewe

1. Of Faithfulness¹

Faithfulness was a central Germanic legal term which shall in the current legal system gain more honor again. Naturally it is such a strong expression of Germanic legal sentiment that it always played an important role in all Aryan peoples. The old Roman law called for judgment that was "ex aequo et bono", meaning according to law and just severity. The German civil code² sets up in § 157 the general rule that contracts are to be interpreted in such a manner as loyalty and faith³, in consideration of the trades customs, require. Also otherwise it gives this term a certain significance. In the Sachsenspiegel "triuwe" still appears much stronger and more significant than now as a term highly significant in all of life at the time. It also refers to public legal situations and allows warding off injustice, even if perpetrated by the judge or king (Article III 78). There is also an emphasis on the necessity to keep a once given word according to the principle: "One man, one word."

In the middle class cultural circle this significance slowly got lost with increasing racial mixture so that a German perceived foreign and wrong as synonymous.

If we study the word Treue linguistically, so we can first determine that its root "triuwas" was solidly defined. Loyal was who stuck to a given word. All contracts had to be fulfilled faithfully, especially if they were confirmed with holy oaths. The ed'dic⁴ mythology knows plenty such solemnly signed contracts. The fault of the Æsir, which they were to repent for in Ragnarök⁵, specifically consisted of breaking signed contracts.

In the Wöluspa⁶ Wala laments:

1 „Treue“, also loyalty to people, an idea or a contract

2 „Bürgerliches Gesetzbuch“

3 reasonable assumptions

4 found in the Edda

5 "Götterdämmerung", mythological war of the gods

6 prophecies of Wala regarding the world's creation and its destruction

"There faded the oaths, words and vows,

All solid contracts, splendidly thought out just recently."

But we shall be able to assume that this term itself unites two runes, the god rune Tyr⁷ and the Ewe⁸ rune, so that both unite in Tyr-Ewe with numbers 12 and 17 to 29, to Drott-Nautar (according to Sckaldskagermal⁹ 66¹⁰). Yet Drott means royal force and Naut-ar is the Ar-ring or sun ring. In the sun ring and his Tyr circle orbit laws¹¹ the eternal lawfulness¹². Thus this Tyr-Ewe includes the entire holy celestial reign, which the 12 reigning offices in the region of the Triboci will revolve around¹³.

Yet we can go a step further and determine that loyalty was not only highly significant for law and social order, but that in it the entire religious attitudes of the Germanics and their faith is expressed. Faith itself being linguistically a vow (gilauben)¹⁴, a vouching for ones conviction.

For the religious fights and altercations of the present it is highly significant to make clear to oneself the fundamental terms. Most misunderstandings stem from different individuals associating with one and the same word completely different terms and thus talk past each other.

The churches leaned on the Latin "credo", thus again on an almost legal term, the presumption based on creed of certain invisible events of a case: "That which one does not see yet still believes." This way the content of the introduction receives a decisive significance, the doubting of these events entices to disbelief. Yet, not only is the presumption of case's events demanded with an emphasized intolerance, but simultaneously the acceptance of certain terminological dogmatic phrasings, even of an entire systematically constructed scientific body, of which no piece can be altered

7 tiwaz

8 ehwaz

9 sic; Skáldskaparmál

10 chapter LXVI of that book

11 Tyr related used as the German word Tier for animal, thus referring to the astrological zodiac signs

12 existence of a universal/natural order, kosmos

13 chapter 2 of this book

14 with Glauben being faith and geloben meaning to vow

without endangering the whole. The whole history of the church is an entire chain of bloody persecutions. Thus the evolution distanced itself from its origin.

This¹⁵ is marked by the Greek word for faith "pistis"¹⁶ (linguistically related to the German fest¹⁷), which above all means loyalty, trust, vouching¹⁸. The emphasis lies here, like with the German Treue, not on the imagined idea, but in the attitude of the will. A loyal¹⁹ man can also respect another's ideas, even if he cannot share them. It is only important that one truly vouches²⁰ for his convictions.

All harshness in the religious conflicts of the present would be avoidable, if the guardians of certain historically developed teachings, tied to multiple human errors, constantly made themselves aware of these fundamental differences. It is Germanic to respect these honest convictions even in others. Ungermanic is every type of opinionated attitude in matters of faith. Although Luther stiffened onto²¹ one word, especially on the topic of the last supper, he clearly spoke out for religious freedom in 1528 with the following words: "That it is pointless and impossible to order or coerce someone with force into believing this and that, as it lies on everyone's own conscience, what he believes or doesn't believe... Since faith is a free labor, to which no one can be forced. Yes, it is a divine labor in the mind." Yet it must be human nature that whoever acquires power, also in the spiritual, after fighting for it against the representatives of the old, throughout the struggle forgets the principles to which he stuck as a becoming one and now deems every breaking into his holy cage a heresy. As soon as religious conflicts turn into struggles of power, the warriors of faith often don't even notice themselves how they utilize all those agitation methods to slander their enemy, which at the most might be considered allowed in political fights in the heat of battle, but which a deeply religious man should avoid under all

15 origin

16 Πίστις

17 solid, defined

18 surety

19 and faithful

20 stands up

21 stubbornly emphasized

circumstances.

Thus we arrive at the conclusion that loyalty²² is the proper expression of the Germanic religious attitudes. And this commandment of loyalty applies to the leader equally as to the led. It is a bidirectional relationship of faithfulness. Like with love, one cannot exist without the other. The Ewe-rune M expresses in two Laf-runes, life runes, supporting each other this supporting relation quite clearly. This state has a certain relation to the medieval fiefdom (fides), which bound both participants. The Führer²³ has to prove again and again through his actions his leadership capabilities, for which he receives love and trust. Yet every leader can err sometimes, even the greatest. If he just sticks to the right basic direction, small derailings hardly play a role. But the basic direction must always dictate the Ewe, the eternal divine lawfulness²⁴, that stands defined immovably.

Due to this it is so important to recognize this universal order of creation. This defines the greatness of the Germanic tradition, that it contains on this subject fundamental statements, without succumbing to the error of declaring these statements as infallible. Everything has to be left up to the individual's conscience, for him to assume what he likes and what he can manage after his own maturing. This has to remain a living process of growth. The truth must be struggled for again and again. But the awe, this "reverentia", before the eternal truth, the "res vera", still prevents the free conscience of the individual from escalating²⁵ into arbitrariness²⁶.

From this heightened responsibility towards the eternal lawfulness stems thus the right general direction, even if on an individual level errors are mixed in.

So shall these basic explanations serve the purpose of maintaining a clear fundamental line in the present conflicts of belief. Only from deepened insight into the Tyr-Ewe, into the eternal lawful order, into the God-law above and in us, can a lively faith

22 faithfulness

23 leader

24 universal order

25 degenerating

26 also meaning tyranny

anchored in Urgrund²⁷ be designed after the circular laws of celestial order for a strong future. The starry sky above us and the conscience in us, both of which filled the great thinker Kant with constantly renewed awe, have to be harmoniously congruent in their order. God reveals himself in both.

But the new age announces itself with the inner certainty, which our conscience delivers to us, not just being the individuals concern, which he refuses to let anyone speak into²⁸, but simultaneously forms a tying and binding power deriving strength from type²⁹ and homeland, blood and race. If all culture stems from blood forces creating forms, then they must also imprint their mark on the religion of a people in order to freely develop. All coerced faith is of evil. As a strong trunk has to lower his roots deep into the earth to form a mighty crown, so must also our faith in God-depths be anchored in Urgrund. The German soil brings strong oaks, wide-branched Linden³⁰, high-shafted beeches, slender white shining birches, imposing firs and all the other trees of the German forest, but no palms, cedars and pines. In botanical gardens and greenhouses one might also foster foreign plants. They will never stand in the ground³¹ here. Faith is a matter of spiritual growth. Long enough it has been attempted to force the laws of growth for foreign soul types onto us in matters of faith. Now we have ground ourselves in our Urart³² and our Eigenerbe³³. These we wish to develop freely.

In our German people different races cross each other³⁴ and overlap, yet the Nordic race still forms the strong, predominant connecting element. Aryanism³⁵, the striving up and forwards, is the spiritual expression of this culture creating race, that has always fostered an overcoming primordial knowledge already in its God-light

27 origin, lit. primordial reason/soil

28 interfere in

29 essence, one's kind

30 botanic genus Tilia

31 be at home, prosper

32 original/primordial essence

33 heritage specific to us

34 perhaps in a genetic sense

35 the qualities of Aryans

language in the original meaning of sound and number. In it lie hidden strong, shaping creative forces. To these sources we wish to guide and lead, forcing no one, but guiding him to the holy saying of "yes"³⁶.

Only he, who has found this yes, may, certain of himself, say "no" to something of a different nature. Without this, a polemic would act destructively. But even in polemic we want to respect the honest conviction of others.

In this manner and way we will bring the wisdom of our type³⁷ to honor in the best way and thus fulfill the commandment of loyalty to our whole people the best.

2. The twelve reigning offices³⁸ of the Triboci region near Baden-Baden

Readers of the three bagpiper folklore tales that were printed in the three latest editions of the newspaper "Hagall" will not have missed that the bagpiper fitted each of the 20 dwarves of creation with a keyword, whose significance was implied, but not extensively justified. This now has to be made up for. For example Kili, shaper of the internal life, the material dwarf of the earth phase³⁹, has the keyword Lad. It means light (L), insight (A), consciousness (D). The attributes of every material are defined by electronic nuclear charges (Lad⁴⁰). This is the physical perspective. It has to be supplemented with a spiritual perspective from the inside. Every process of combustion (Bruni) reveals itself to this view as a transmutation of internal atomic energy into external warmth for the purpose of creating the consciousness. Our breathing as well presents itself physically as a combustion⁴¹ process serving the creation of blood- and life warmth. Simultaneously our breathing maintains the life process and causes in this the consciousness.

36 affirming, perhaps in the nietzschean sense

37 "Art", kind

38 branches of power

39 step, section, epoch

40 German "Ladung", meaning charge or cargo

41 burning

Light - insight - consciousness are thus a gift of the all-giving material earth dwarf, as a push (spearhead) of his nuclear charge (lad). Similarly are the other keywords to be explained.

The creative forces of the 20 dwarves, who in the Olaf-Trygvason saga are called royal powers (Drott equal to 20), act into 12 fields of the Tyr circle⁴², to each of which a rune is assigned to state its meaning.

[Image; see section "Index and translator's notes" at the very end]

Namely, each of the 20 royal powers acts into 3 fields, and into every field always a power from each of the 5 mountains (Mind⁴³ - Light - Material - Creation⁴⁴ - Force), so that for example the nature formation field Kun shows the omnipotence of mind (17 Hanarr), flowing light (15 Aurwangr), all-affecting [creation of] formation (Vigr 8, omnipotent force (1 Sudri), which vitalize everything in material (11 Nainn). Each of the royal powers acts in 3 fields, which equates both to the number 60 and the 5 - impacts of the mountains into the twelve fields. The division of the Tyr circle into 12 houses has a match in the 12 houses of the Tyr circle⁴⁵, according to astrology.

House I determines the shape visible from without. The Rune 𐌺 (Sugil) describes the signature sigil force of nature, imprinting onto all appearance⁴⁶ its inner unique manner. Parazelsus discussed in depth this signature⁴⁷ force and used it to conceive of healing plant substances for every organ.

House II gives explanation about possessions, external as internal. The related Odil-Odal rune likewise reveal possession, the familial inheritance, but also the internal possession of noble attributes or potential.

House III tells of the closer family and smaller action radius. The rune Tyr of action

42 animal "zodiac" circle

43 "Geist", same word used for translation of (Holy) Spirit

44 "Formung", formation as in a process; shaping

45 highly awkward sentence, yet correctly (and closely) translated

46 perceived forms

47 sign of identification

describes its effectiveness.

House IV relates to the parents and evening of one's life. The kids become through founding a family parents themselves. They have the task of transmitting the teachings they took over, whose expression is, also kn the sense of life, the Laf rune.

House V is the house of passions, which are developed either passively caused (L) by the feelings root (N) or actively pushed (F). All hardships, whose expression is the Not rune, stem ultimately from the necessity of taming our passions through self control. Naut is the Notring⁴⁸ of our existence.

House VI refers to decisions in a household with achieved self control. Is it not achieved, diseases occur. Thus this house allows conclusions on health and diseases. The associated rune is the leader rune F.

House VII is the house of marriage, whose purpose it is to pass on seed forces in a fertile manner so a rebirth could occur. So the fertilization and birth rune Bar belongs here.

House VIII is the house of death that represents the transition into a different of form of consciousness. This breakthrough is represented by the Dorn-rune (Death thorn).

House IX is the house of great maturities who increase the facial circle⁴⁹ and serve the formation of a worldview. The Man-rune expresses in this context the mental forces.

House X is the house of profession and ascending in life. The ascension through Arbeit⁵⁰ is expressed by the Ar-rune.

House XI is the house of friendship, presenting itself in the law rune of harmony Rit.

House XII is the house of enemies, of becoming encaged. The Kun-rune of embracing forms, with the secondary meaning gender, describes the often hostile environment surrounding us.

If we divide this 12-parted field of houses into four 3-fielded quadrants, so triple field 1 receives the runic keyword Got⁵¹. This word, however, to this day means the

48 hardship ring

49 perspective/horizon

50 work

51 God

fountain in Low German and reminds of that fountain in German folklore, into which the frog king was cursed. This fountain is the nature reality or the natural course as that work field, in which translated forces have to perform work⁵².

The nature reality, however, is at the same time an objective (D) state of arousal [excitement] (T) that becomes visible (S), such and not otherwise.

Here we are dealing with the objective side of deep natural forces.

Now we step into the subjective side of the depth forces in triple field 2 of feeling, from which our subconscious fuels itself. The runic keyword LNF, which can also be viewed as Leinenführung⁵³, belongs to it. Yet we would rather like to write it in runes as Laf-Naut-Fe, as life ring fullness. Like already presented at house V, our receptivity to feelings strikes out necessarily after the execution⁵⁴ either of the passively suffering site (L) or the active passionate side (F).

Triple field 3 (top right) describes our higher consciousness⁵⁵ and this is marked by the runes BDM or Bar-Dorn-Man, the birth of the thorn-man. Pains are an appearance⁵⁶ of consciousness. The unconscious, dulled feels no pains. The stony⁵⁷ quiet on the face of the dead indicates to us that this body was left by the pain sensitive consciousness. Now we again step into the left, objective side of nature, quasi the artist's workshop of nature in which, as opposed to the machine hall⁵⁸ (Got), no more work is being performed, but creative forces act in beautiful form.

Triple field 4 is thus the field of formation and is ,by the runes URK, backwards KRU, marked as Ar-Rit-Kun as Aryan-Knight-Gender⁵⁹ or as Kun-Rit-Ar as kings laws majesty. Thus a "Konrad"⁶⁰ as the expert of a council would have to unfold in creative

52 The text utilizes here terms familiar to physicists: work and "Leistung" meaning the physical power associated with watts as well as performance and achievements of a person

53 holding reins

54 as of a plan or order

55 as opposed to subconscious

56 occurrence/state

57 stoic

58 factory floor

59 or Aryan-Knight-Lineage; "Ritter" = knight

60 male first name, here meant as its two word roots, translated: brave advisor

formation his form strength. What good is all fullness of feeling (LNF), if it doesn't bring out beautiful creation? For when a human becomes mute in his torment, a god gave it to the artist to say, what he suffers.

These 4 fields, in which the opposingly lying signs and fields always complement each other, form in 12 houses the life circle of the individual human, in the 12 stations of the sun's orbit the life circle of our mother earth. According to Germanic tradition they also determine the 12 reigning offices of every region. That this was truly the case, this is now to be proven on the Triboci regions. Now it is of course self-evident that the significance of the individual houses, congruent with their tasks that a people, a region, has to fulfill, will be different in many ways.

With this you likely have to watch out for the difference between *Waltung* and *Verwaltung*⁶¹. Administration means bureaucratic regulation of businesses, creation of departments or institutions according to some external reasons of purposefulness, the state of an imperialistic system of power⁶². Thusly the Roman state by his administrative machine bound the racial mush of the Mediterranean people with the mortar of fine civilization to an administrative, later also a linguistic unity. Only the sourdough of christian teaching turned this into a unity of faith. Earlier the Romans spared the religious views of the people they subjugated. They were satisfied with the unity of administration and jurisdiction. On the soil of these Roman civilizations then developed new nations, when under the storm⁶³ of youthfully strong Germanics this area

through their nation forming force decayed⁶⁴ into individual districts of rulership with a life of their own. The king of the western Franks took over the roman administrative imperialism. His officials, the counts, displaced the tribal chiefs, as did the system of fiefdom the common freedom⁶⁵. Yet a part of the local institutions remained.

61 reign and administration

62 Gewalt, simultaneously meaning force and violence

63 attack

64 split up

65 the original term *Gemeinfreiheit* is now exclusively used to refer to the German legal concept equivalent to the public domain

The reign is of a different kind. It doesn't function from outside, but from within, from the soul. The reign field corresponded the celestial order. From it followed certain defined⁶⁶ reigning tasks in an organic, lively structure, to which we will only now try to return.

The Sig field I corresponded to the keeper of morals⁶⁷, with his Sigfried⁶⁸ task. For a people is worth as much, as its moral tradition, which portrays it as alive.

The Odil or Edel field II corresponds to the keeper of wisdom, who is to be understood primarily as the astral wisdom of irminic⁶⁹ imprint, the looking out for light (El-Spe), the observation not only of the celestial orbit timing, the turning of the celestial firmament in the Milky Way system (the white light creek of the Milky Way Wit-elsbach⁷⁰), but much more of the laws of the light realm in general. In this sense the primeval Germanic faith was a noble⁷¹ religion of high rank.

The Tyr field III corresponds to the priestly sacrificial service that adjusted the cultic festivities to the yearly rhythm of the Tyr circle.

The Laf-field IV corresponded to the teacher, who drew the teaching from the observed appearances⁷² of life for the practical application in individual cases.

The Not field V corresponded to the keeper of the fate runes with their Norms⁷³, who assigned to everyone his fault⁷⁴. From this developed then the "Schultheißenamt"⁷⁵, to which in the later time of externalization the task of collecting tributes⁷⁶ fell.

66 or perhaps not clearly defined in the sense of an unspoken rule, "inherently hinted at"

67 traditional behaviors of a society

68 a Germanic folklore hero of great strength and courage, his name containing the roots of victory and peace

69 from Armanism, a pagan/neopagan belief system that perhaps coexisted with Wotanism, but definitely had been revived in the spirituality of the author's epoch as the perceived opposition to a "false" or "lower" "Wotanism by circles sometimes related to national socialism

70 a name known from a noble family

71 "Edel"

72 events

73 sic, look for Norms elsewhere

74 or guilt, debt

75 office for tax collection

76 taxes

The leadership rune VI corresponded to the external leading in the community, which later usually became an inheritable princedom.

The Bar field VII corresponded to the popular charity service whose main purpose was taking care of young offspring, from postnatal nursery to the order of the holy Lenz⁷⁷ that had to secure space [margin] for the excessive people.

The Dorn field VIII corresponded to the keeper of the defensive army, who had to uphold a people's defensive capabilities.

The Man field IX corresponded to the tender of land of the agrarian culture.

The Ar field X corresponded to the Arman, who could also be called Ehrwalt since he had to guarantee a livelihood for every honest industrial effort.

The Rit field XI corresponds to the keeper of law.

The Kun field XII corresponds to the keeper of blood or tradition [or morals], who had to prevent a foreign tree's roots from damaging the trunk⁷⁸.

We will now see to what extent these 12 functions have kept themselves alive in names and emblems of places that are directed along this pattern towards the center⁷⁹ of the system, which⁸⁰ we have to look for with the bagpiper. There, our observations will naturally have to be verified via individual investigations, which is only possible at that point and place. At first we only have to stick to the current map.

There, at first, a triangular system of mountains betrays to us a certain cultic significance.

The Merkursberg or Wotansberg in the southwest, to which a Stufenberg (Staufenberg) is allocated, the Mahlberg or Donarsberg in the northeast and the Teufelsmühle (devil's mill) or Lokiberg in the southeast form together a quite equilateral triangle. In the contrary triangle lie 3 grottoes, in the south the Klingelgrotte, in the northwest the Rotenfelsgrotte, in the northeast the Bernsteinfelsgrotte. They correspond to the 3 ed'dic sources of Mimir Born, Urdaquell

77 spring

78 tribe

79 focus

80 the center

and Rauschkessel.

If we now view the individual locations in the order of the discussed astrological houses, so we find in

I. The Sig house the place Selbach with two tilia⁸¹ twigs in its emblem, above which is a cross and above that hovers a hexagonal star⁸². In the Ortnit as well as the Sigfried saga the dragon fight always occurs below a tilia tree⁸³. Also, Lint refers to the Lintwurm, the snake. Here it is important to recognize in the six-pointed star the polarity between height and depth forces, in the cross the laws of an incorporation into the natural force field and in the twigs the laws of self control⁸⁴. The correspondence is a complete one. A bit further north lie in a line the locations Dos (self-revelation) and Balg (concealment).

II. In the Odil field of wisdom keeping lies in the line Sackpfeifer⁸⁵ - Merkursberg the younger Baden-Baden, but southeastern of it Lichtental with a white [Z](Zil rune)⁸⁶ on a blue background as an emblem⁸⁷. The colors white-blue tell us of, as with the Bavarian Wittelbach family and the Westphalian Elspes, an astrological light function. Here the correspondence is complete as well.

III. In the Tyr field of cultic sacrificial services lies near the "dark" Murg river (ed'dic myrkr = dark) Gernsbach (creek of desiring) with the white Zil rune on red background as an emblem⁸⁸. Red is the color of blood and sacrifice.

IV. In the field of life instruction lies south of the Klingelgrotte the town Hilpertsau

81 "Linde"

82 these descriptions could not be confirmed, it seems to be a pentagonal star, the twigs seem to be missing or replaced with another plant and the star is in the center of the cross

83 the dragon is often called "Lindwurm", meaning tilia worm/dragon

84 lit. self-rule

85 bagpiper

86 This is an obscure rune and there exists hardly a digital scan of it; it consists of the mirrored Sig rune and seems to be exclusively referred to in Karl Maria Wiligut's ideas and as the rays of the black sun in the Wewelsburg, symbolizing destruction or the eternal cycle; source: <https://de.metapedia.org/wiki/Zilrune> , as of 6th July 2024

87 This emblem also seems to have been changed

88 also changed

with a white cross on black background⁸⁹. Hilpert is a correspondence to the ed'dic Hialprek (helpful), the teaching master of Sigfried. The goal of instruction is recognizing the laws of incorporation (cross) and polarity (black-white) as acts of an order⁹⁰ of the light realm. For Lauterbach and Reichental, which lie a bit east of it, I am unfortunately missing the emblems. Yet already Hilpertsau itself fits into the system.

V. In the Norn and Not house of Schultheißen northeast of the Lokiberg Teufelsmühle lied Loffenau. It is still unclear whether the ed'dic dwarf name Lofar is to be equaled to Loki. But lofi (Gothic lôfa) means the palm of the hand with its lines of fate. The emblem with its spindle and the two beech twigs thus unmistakably points to the Norns' book of guilt, the fate, so that one has to be very blind not to find a relation to our system.

VI. In the leadership field lies, although moved a bit north, the former monastery Herrenalb with the tripod⁹¹ in its emblem, which gave to the entire region the name Triboker.

VII. In the Bar field of birth lies in the line Sackpfeifer - Bernsteinfelsgrotte the town Bernbach (creek of birthing), behind it at the Albbach, which has its source at the Teufelsmühle, the former monastery Frauenalb, which might in the past have sheltered the "white women" as midwives. For this speaks on the same line extended outwards the town name Schielberg. It has nothing to do with strabismus⁹², but seems to have something to do with the Nordic skilja sever (meaning birthing⁹³). Closer to the center lies not far distanced from the same line the town Sulzbach with the lying⁹⁴ Zil-rune above the O on white background⁹⁵. If one reads these signs as revealing a goal, then

89 The background is now a medium blue; it seems worth mentioning that a lot of the emblems mentioned now contain the same red flower with five petals and a star in between those

90 as in natural order, not as in a command or group

91 "Dreibock", axle stand

92 "Schielen"

93 "Entbindung", unbinding

94 on its side

95 now a lion above a fish

one would have to assign this location already to the next house of the Dorn rune, which also seems to fit its geographical position.

VIII. The field of the defensive armies keeper (astrologically the house of death), in which also lies the Mahlberg, but which is also identified by further towns and their emblems that we already learnt of in the tale of the Magnetberg. These are Freielsheim with the thunder broom⁹⁶ and Moosbrunn with the Tyr rune in its sigil⁹⁷. At this point one can be reminded that originally Ziu (rune expression of the Gibur rune) was the general (irmin)⁹⁸ sky god, while he (as father Zeus still god of lightning) later split up into Donar and Ziu. Both emblems together confirmed Mahlberg, lying in between, as Donarsberg, which still was felt as associated with Mars Thuringis simultaneously.

IX. The field of land keepers contains the town Michelbach⁹⁹ (creek of greatness) with the as horseshoe

"verkalten"¹⁰⁰ Ur rune as an emblem. Aside from the Odil rune it later was viewed as Wotan rune.

X. In the Ar field lies the Eichelberg and north and northwest of it the three pond towns Oberweiher, Niederweiher, Waldprechtenweiher and Muggensturm, the secret tower. The names seem (even without knowledge of the emblems, which I could not find) to point to an oracle priesthood that would accord to the Ar rune. Of course the meaning of the rune Ar would be a bit different in this system than determined earlier. The name Weiher might stem here as well from fish ponds, which may have been created there a long time ago. At least Muggensturm is suspected of a cultic significance.

XI. Rit field. On the line between Sackpfeifer and the Rotenfelsgrotte lie the locations

96 still true

97 At this point I probably don't have to mention that emblems typically no more contain runes, possibly to distance themselves from their use during national socialism

98 as in fundamental

99 in Gaggenau

100sic; potentially meaning cooled off; emotionally cold; or a typo and related to calcification, hardening and aging

from inside to outside Gaggenau, Rotenfels with a four cornered grid as emblem¹⁰¹. Oberndorf, Bischweiher¹⁰² (with a six-pointed star as emblem¹⁰³), Kuppenheim (with a triple loop¹⁰⁴ above a Sig rune¹⁰⁵) and Rastatt, all following the Murg¹⁰⁶. Here, without closer investigation, a decision will hardly be possible on which towns originally belonged into the system. The highest probability speaks for Rotenfels. Rastatt seems to lie too far off. Bisch(-ofs)weiher as a sanctified location seems to be of later origin, like is implied for Oberndorf by the name. Kuppenheim probably already belongs to the next field, the

XII. Keeping of blood and morals¹⁰⁷. The name is, due to the emblem, not traced back to Kuppe¹⁰⁸, but to coupling and copulating, like the knots¹⁰⁹ seem to state. But the Sig rune below can hardly be interpreted as a description¹¹⁰ of the name. Yet, the emblem receives immediately a good sense¹¹¹, if you relate it to the keeper of morals who had to join the sexes with the higher sun goals, which morals had to serve by selection (sieving). The neighboring Förch expresses vivacity. Hohen-Eberstein south of it seems to point to the youthful sun god Freyr, whose relation to the sun rune cannot be dismissed either.

Having hereby finished our tour, so we can as a result determine without objection the following:

It is likely without doubt that we are here dealing with a highly cultic system that would be worth investigation by a researcher of tracking lines¹¹². Already the names of mountains and grottoes unmistakably point to this. With the names of towns and their

101 now named Bad Rotenfels

102 now spelled Bischweier

103 as well as a symbol that might be a rune

104 or ribbon

105 This rune might still be present in the emblem, although the ribbon is now a three-leafed clover and the "rune" could just be an adorned silver bar

106 a river

107 behavioral/cultural traditions

108 hill

109 ribbons

110 rewriting

111 clarity

112 as in triangulation via connected lines

emblems, which we have placed into this system, it will of course first depend on determining their age through archival studies. Especially as a preparation of such studies shall here be given certain general perspectives. Naturally one has to keep before his eyes for this the following: the folklore fantasy mostly retains with astounding faithfulness the memories of old occurrences, even where no parchment tells of it. Even with towns created or given an emblem later it can not be excluded that they absorbed oral traditions sticking to the place from a much older time. The lack of documented¹¹³ material thus does not disprove the system here developed. One judging objectively will now admit with no further ado that it is astounding how congruently the at first theoretically developed system of reigning mirrors itself in names and emblems of places.

To us, of course, not only the proof of historical material mattered, whose gain itself would already be valuable, but the display of these eternal laws of life, according to which directing mirrors its intentions via reigning into real life. These laws will still remain, if no findings testify on their behalf anymore.

The times change constantly. The old disappears and the new takes its place. Then suddenly the old, the primeval oldest again becomes valuable. A people begins to reflect on¹¹⁴ its primordially holy inheritance of its past. With surprise it becomes aware that no flowing in¹¹⁵ of foreign thought processes could extinguish the secretly continued, as ember under the ash, fire of primeval native vision of God and mastery of life. May it again light up into a bright flame.

This we owe to the German people, this the German people owe to all of humanity.

3. The faithfulness sign in the castle tower of the Questenburg

In the Thuringian locality Questenburg to this day, provable via documents, a Germanic festivity of the summer solstice has been held for 600 years, in accordance

113 certified via documents

114 become aware of

115 influence

to strong-standing tradition (on the 2nd and 3rd day of Pentecost every year). There, a large leaf ring is hung up on the trunk of an oak, from which right and left one bundle of leaves (called Queste) stands out, while in the highest part of the rings circumference a similar bush firmly stands out upwards. Here the laws of a cosmic conception¹¹⁶ are metaphorically portrayed in a yearly returning event. (See Hagall, 7th year, magazine 8)

On a height lying opposite one of these highly cultic sites you can see the decayed remains of a castle, into whose tower unusual signs are carved that could not yet be properly interpreted. I hope to bring in the near future an interpretation of these signs, among which are also runes. The signs go in the internal rounding of the tower in multiple layers circularly above each other¹¹⁷. Are they ordered according to the cardinal directions, so one perceives a significant split into 3, mind (north), soul (south), body (west), which on its own already makes one think.

During me recent visit I unfortunately found that fools' hands are at work¹¹⁸ covering up and disfiguring this highly important stone document by carving of names. But now via a compromise of the owner a conclusion was reached. The already occurred damage is however hardly possible to undo.

Here I want to first limit myself to discussing a single sign which belongs to those relating to the mind.

It does not consist of runes, but of a T, but consisting of a vertical line with a horizontal bar¹¹⁹ placed on top of a W. According to the style of engraving it is to be assumed that this sign is old and authentic. Then arises the question what these letters mean.

Our W-sound so important for the German language arose from a doubled U like the English alphabet still highlights. In a cultic sense it expressed the transition from Ur to Ur, thus a double Ur, one active and one passive. In the interplay of height and depth

116 creation

117 a spiral on the inside walls

118 a quote by Friedrich Nietzsche about graffiti

119 as opposed to the then customary appearance even still present in the book or that of the Tyr rune

forces occurs a wave movement with wave peaks and valleys in between [extrema]. The same we may assume for humans' entire history. The immense significance of our time is for the reason that, according to Armanic oral traditions, the Aquarius opens the door of midnight and is predestined to introduce the renewed intellectualization¹²⁰ (after achieving a lowest point in materialism).

If we perceive the W in our engraving as expression of a wave moment, then it expresses that a wave peak is prophesized to highlight a cross, which we can here view as an expression of the Tyr rune. But the cross is missing its upper¹²¹ bar which points to the pole of will, so that only three poles of charge¹²² remain, in our imagination two (horizontal bars) and one at its leg. Thus we are dealing with a depth charge. Without interference from our will the development (the W) shall in its maxima¹²³ lead to a loosening of the binding to depth. Thus we can rejoice:

"Cross raises itself thusly.

Of this may we be glad."

Yet even if according to cosmic law this raising according to the mental plan of the director is to occur necessarily, so we ourselves still have something crucial to contribute. If we don't read the T as a single letter but as a whole Tyr sign and the letter W from front and back as Ewe, then the double letter Tyr-Ewe expresses faithfulness. Then this is the part we have to contribute ourselves. We must prove ourselves as faithful in fulfilling the task assigned to us.

Then the omen of the runic phrase Luwa Tuwa fulfills itself on us, which according to Ludwig Wilser is to be interpreted as: "Untie us, all-reigning Wotan", to which I add: "Watch over us all-reigning Wotan." For according to the inscription on the clothing brace¹²⁴ of Nordendorf near Augsburg: "Lona thiore Wodan vinuth lonath." "With an expensive reward Wotan rewards faithfulness¹²⁵". Despite usage of the name Wodan

120 or spritualization

121 vertical

122 tension, energy

123 height points

124 "Bügelfibel"

125 loyalty

here this is a real God-spirit faith. For the loyalty is the mark of faith as of honor.

4. Town myths

form an important constituent of folk-lore in the sense of a calcification (Kl) [either a hardening or damage from aging] of a golden (Or) primordial will. Thus we will happily publish related news from reader circles, but ask to follow these rules:

1. To only write on one side of the paper.
2. To keep the text as minimal, short and clear as possible.

Here we present first a report on

Apolda

by Richard Heinecke,

taken from the chronicles of the city Apolda written in 1871 by J. G. Kronfeld.

The age of the city is unknown. It is not unlikely that it acquired its origin, like multiple cities near the Saale¹²⁶, from the diligent¹²⁷ agrarian people of the Sorbs and Wends (remark by the editor: here the chronicler errs since the name is originally of German origin,)¹²⁸ who, as is known, settled after the downfall of the Thuringian Kingdom 530 AD. (The chronicler even points to the meaning of the name as purely German.) In the oldest document from 1112 the city is named Appolde, 1123 however Abbolde, in 1150 already Appolda. Archbishop Konrad von Mainz, however, calls it in 1195 Abolda while one of its later rulers is spelled Dietrich von Apole, a pronunciation still used in common language. In 1180 the city is even called Appulen. The age old emblem of the former noble lineage Appolda is the apple and apple tree.

¹²⁶ a river

¹²⁷ in their productivity; industrious

¹²⁸ the current view tends to agree with the chronicler, although this might just stem from direct quotation with a lack of skepticism

The vice ruler Theodoricus¹²⁹ has in 1242 on his emblem shield¹³⁰ an apple, which fills the entire space up to the signature. Dietrich, named the Saxon, has in 1269 a split shield: in the upper field an apple, in the lower a cross. In 1349 Theodoricus' vicedom¹³¹ in Appolde uses a shield¹³² with a twig in the emblem. It later developed into a twig with 3 apples. One of the oldest emblems hangs in 1559 above the door of the town hall. It's only a tree trunk with roots, on whose left side are 2 and right side one stump of severed branches, but without twigs and apples. The emblem of the next centuries was the same severed trunk with five visible roots as well as a twig with leaves below the left stump and a similar one between the two right stumps of severed branches. Today's city emblem exists since 1856 and is a black trunk, chopped at the top, with five roots on a golden background, yet again carrying on the sides green leaves. According to this and a decision of the city council from 14th of March 1857, the city colors are black-yellow-green, in this order.

Folklore of the two Lindwürmer should be possible to place in the earliest time of the castle's and city's existence. In the spot of the current village Schöten was once a marsh, whose reeded river bank was inhabited by two horrible Lindwürmer, meaning two monsters to whom life in water as well as land was permitted according to their nature, and who could not just run quickly, but move through the air with the help of two flight membranes¹³³. Due to their extensive preying, sparing neither human nor animal, they were a terror to the entire region. Finally a savior was found for the troubled surrounding inhabitants. A squire of the knight of Appolle wanted to gain his lord's daughter by a heroic act. On St. John's day in the heat of noon, he made his way to a pious monk who had built his lonely cell in the dark forest region at the creek, and, after receiving from him a sacred sword and divine blessing for his planned task, was happy to find the two monsters sleeping at the edge of the marsh with tails wrapped together and to kill them both by cutting off their tails.

129 perhaps Theodoric of Landsberg

130 or sign

131 "Vitzthum"

132 sign

133 perhaps not quite wings, but skin membranes used for gliding

The delighted people who had followed him at quite a distance lead him back Apolde in triumph. He received knighthood and became the castle lord's son in law. The marsh was dried out and filled in, in that place soon the village Schütten was founded, later called Schöten. The spring flowing from a cliff¹³⁴ was encased in a wall and the image of the Lindwürmer sculpted onto it. But the stone with the Lindwürmer was in a later time to Apolda, where even it¹³⁵ didn't receive a place on the Gottesacker wall. Only in the year 1859 it was assigned its current place in the northern church wall during a renovation.

Close to Apolda exits from a boulder a fresh spring, now called Schötener Promenade. The people call it Bonifazius fountain and claim that it was stems from the power of this holy man, who taught and preached here.

This much from the chronicles. Now we will try to analyze its claims. What concerns firstly the name, so linguistically the first version must have sounded Apel-der or Apeltri. For the English word tree also shown to us by the Greek "drūs"¹³⁶ for oak and "dorū"¹³⁷ for spear, we have received in German additionally in the endings Wacholder, Holun-der¹³⁸. In Holland, there is a location called Appelderen¹³⁹, meaning apple trees. Here we can connect to a statement from the Ora-Linda chronicles about the people's mother Apollonia and to the known fact that the worship of Apollo was brought to Delphi from the north, for which Apollo was called the Hyperborean, who visited his holy territory¹⁴⁰ every spring on a chariot pulled by swans.

Since Wirth is correct at least as far as declaring the swan (Nordic alstr) a Ingewonic or Frisian tribal metaphor¹⁴¹, - since there the tale of the swan knight originated, who is locally called Helias - so we have the right to assume a Frisian impact wherever

134 ravine

135 despite its importance

136 δρυς

137 δόρυ

138 juniper and elder-flower

139 perhaps Apeldoorn

140 temple

141 symbol

swan myths or the apple as a mythic metaphor¹⁴² are to be found. So what does Apollo have to do with the apple? The apple in his beautiful roundness is itself in the image of the sun. Her light colors it prettily. In the apple is symbolized the reviving¹⁴³ force of the sun. The apples of Idunn gift, like the apples of the Hesperides in Greek myth, eternal youth. Thus the apple symbolizes, like the swan, the eternal rebirth.

Now, there exists in Thuringia its own Frisian region. I don't know if Apolda belongs to it, but almost suspect it. If not, this place could have been founded by immigrated Frisians after drying the marshes, which the Frisians were especially experienced in (also in the Danzig Depression the Order of German Lords contacted them for this request in historical time), outside of their actual territory. The dragon tale would then be based on real events. Dragons would then be diseases rising up from the swamps. Much speaks for this interpretation.

The Frisians brought with them the apple tree as a holy metaphor for rebirth and might have created fruit plantations on the de-swamped, fertile soil, like in Apulia, to which even until today the original Frisian name has stuck. The German form of Apollo, proven by one of the Merkeburger Heilsprüche, is Pohl and Baldr, the Ball-tree. Thus Apoldr would be equivalent to Baldr. It is a place of the solar cult. That a spring is associated in popular language with Bonifazius, is only proven by the settlement's age, that the spring was already worshiped as holy at the time of the heathen converter (romanizer), and so was connected somehow to the solar cult. The life water pot from that area illustrated by Wirth in his "Aufgang der Menschheit"¹⁴⁴ with the inscription Soma (Indian name for the life water) clearly indicates that the tree of life, Apoldr, Baldr, sun tree, donates the life water.

The teaching of the beheaded tree trunk (the killed Baldr living on in Hel and returning from there) only entered the emblem later, yet is the age-old content of tales. But the dragon fight does not only have a realistic, but also a moral significance. By overcoming the drives a human secures for himself eternal life.

142 symbol

143 energizing

144 Rise of Humanity

Local checks will probably reveal further cultic connections, to which I wish to inspire hereby.

5. Friends of Germanic prehistory

[Merely contains organizational messages]

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Index and translator's notes:

The title page reads:

Hag All All Hag

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Magazine for Aryan Freedom

Monthly self-contained magazines about ed'dic interpretation of meaning as myth and report, runes as language, number, symbol, emblems, town names, constructive work of

Primordial language, Primordial writing, Primordial sense

Origin of tradition in folkdom and crafts.

Aryan oral tradition.

Then comes this logo containing the six-pointed star, a swastika and the Hagal-rune:

